

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII.

JACKSON, MISSISSIPPI, JAN. 13, 1916

NEW SERIES, VOL. XVIII, NO. 2

One brother writes, "Please stop the Paper its to hy for mee." We've done done it!

Rev. E. T. Mobberly says if your church wishes a good lot of secondhand church pews, write him at Lexington.

A Baptist physician looking for a location might find it helpful to write to Rev. Lee B. Spencer, pastor Griffith Memorial church, Jackson, Miss.

T. J. Moore is in an enlistment meeting with Rev. W. H. Morgan at Big Springs church, out seven miles from Brookhaven. That makes a good team and we feel sure that good results will be forthcoming.

Columbia University, New York City, is considering the question of making loans to students in lieu of the present practice of giving scholarships and fellowships.

The First Annual Convention of the Baptist Student Missionary Movement of North America will be held in Fort Worth, Texas, March 22-26. A more extended notice from the secretary, Dr. C. T. Ball, will appear next week.

We regret to note the serious illness of Mrs. Martin Ball, who is at the home of their son at Lexington, Tenn. Brother Ball hopes soon to be able to return to his work at Clarksdale. This will explain the absence of his notes from The Record, which all will miss.

Dr. Mullins announces that Founders' Day of the Seminary will be celebrated in Norton Hall in Louisville, January 11, 10 a. m. The speakers are Hon. Joshua Levering, president of the board of trustees, and Rev. Jas. A. Chambliss, one of the first graduates of the Seminary.

Secretary McAdoo asked Congress for a rush appropriation of \$100,000 to fight pellagra in the South. The statement is made that in Mississippi last year there were over 10,000 cases and more than 1,000 deaths. Information on this subject is better than medicine, and an editor is likely to think that is true on almost any subject.

Judge W. W. Venable, of Meridian, was elected to Congress from the fifth district by a good majority. He is well known as the successful district attorney and judge of his district. He graduated at Mississippi College and at the State University. He is the son of Dr. R. A. Venable, once president of Mississippi College, later pastor of the First church, Meridian, and now president of Clarke College. He is also grandson of Dr. W. S. Webb, for many years president of Mississippi College.

Dr. Manning, of Trinity church, New York, is chairman of the Episcopal Commission on faith and order, which is trying to unite all Christians, and yet he says, "The Episcopal church, with its doctrine of apostolic succession, could not affiliate with churches which had no priestly order." How any man can respect his own mental integrity and credit the Episcopalians with sincerity in their professed desire for Christian union (except by getting everybody in the Episcopal church) is beyond our limited powers of comprehension. Why waste time kissing a shadow?

Major Dan Morgan Smith, former attorney for Western liquor interests, said Sunday in a speech in the Coliseum Baptist church in New Orleans: "I drafted regulatory laws, model license laws, for California, Oregon, Colorado, Virginia, West Virginia and many other states while I was in the employ of the liquor interests, and I know that the same people who paid me to draw those laws before election, also paid others to defeat them at the election. The liquor traffic doesn't need regulation; it needs strangulation." Major Smith said he had made a study of the social evil and knew that commercialized vice could not exist without the support of the liquor interests. "Recently when I was in Boston," he said, "they told me Louisiana had the best regulatory law in the country, but I never knew the truth until I reached here. Within a mile of this church there is the largest segregated district in the world, and such a place could not exist except with the aid of the liquor interests."

What the keel is to the ship, that is secondary education to an educational system. The public school is the root, secondary schools the bole, and colleges and universities the ripened fruit. It would be just as wise to try to place the roof over the foundation without the supporting walls as to attempt an educational program without a chain of good secondary schools. If our denomination does not foster these, it will limp on, while others run. We must choose between a sickly existence and a vigorous vitality. Which shall it be?—J. T. McElhoolin, in Religious Herald.

Cardinal Gibbons, in view of Billy Sunday's coming to Baltimore, writes that Catholics do not need to be told to stay away from the meetings, since they know he is "not authorized to preach or give instruction." That sounds very much like one of his ecclesiastical ancestors' question to Jesus in the temple at Jerusalem, "By what authority doest thou these things? And who gave thee this authority?" All ought to pray that the meetings may bring a great deliverance to priest-ridden, sin-ridden Baltimore.

The announcements are out for the South Mississippi Bible School for ministers and other Christian workers, January 24-29, at the First church, Hattiesburg. Jno. T. Christian is dean; T. J. Moore, business manager; faculty—J. W. Porter, Lexington, Ky.; V. I. Masters, Atlanta, Ga.; G. S. Dobbins, Gloster; J. P. Williams, Collins; W. I. Thames, Hattiesburg; and E. E. Dudley, Hattiesburg. Tuition and board are free. Write to Rev. T. J. Moore, 514 Southern avenue, Hattiesburg, for further information.

The daily papers report that a mob at East Youngstown, Ohio, sought to burn and loot the town and that four people were killed, twenty hurt and nearly a million dollars in property destroyed. Truly we are all miserable sinners on both sides of the Ohio river. The difference seems to be that on that side the love of money is the root of the evil and on this there is at least the pretext of the defense of the home. On both sides it is the worst element among the people that gets for the moment in control.

Brother J. B. Perry accepts the care of the churches at Moorehead, Isola and Inverness.

L. S. Hailey died at Jackson, Tenn., at the ripe age of 92. His two sons, O. L. and J. F. Hailey, are well known in Mississippi.

Pastor C. M. Morris and his Sumrall church are rejoicing over a successful every-member canvass just closed which was led by South Mississippi's enlistment missionary, T. J. Moore.

D. J. Miley has accepted care of the Antioch church, Rankin county, and the church is to be congratulated. Taylorville church gives him up regretfully and will try to locate a pastor in their midst.

Dr. Wm. Howard Doane, whose music is found in all our song books, died December 24th. He was born in Connecticut, but spent most of his mature years in Chicago and Cincinnati, where he was identified with the Baptist work.

The Fifteenth avenue church in Meridian is saying that theirs is the liveliest church in Mississippi. They have had 100 additions in the last three months. They have an A-1 B. Y. P. U., an A-1 Junior B. Y. P. U., and have spent \$1,000 recently on repairs and a heating plant.

It generally depends on whose ox is gored. The pope in Rome is calling evangelicals thieves because they offer free education to those who attend their schools. Bless his poor soul; that is practically what his Roman emissaries are doing for Baptist negroes right here in Jackson, Miss., U. S. A. The only complaint we have is that Baptists are not doing more of it.

The thirteenth of February will be the fifteenth anniversary of the marriage of Rev. and Mrs. P. A. Homan, Learned, Miss. They have been and are true and faithful servants of the King and have ministered to many of their fellow servants. We rejoice that the Lord has made them a blessing to each other and to the world and pray that our Father may have many good years for them on this side and an abundant entrance into the eternal kingdom.

Two resolutions have been introduced in the National House of Representatives and two in the Senate, looking to embodying in the Federal Constitution an amendment prohibiting the sale or manufacture for sale of all alcoholic liquors. It will be remembered that a similar resolution was passed by a majority vote in Congress a year ago, but not by a sufficient majority to have it submitted to the several states for adoption.

Dr. Folk hits the nail squarely on the head when he says in the Baptist and Reflector, after disparaging other plans: "What is needed is to cultivate in people a taste for reading the denominational paper, to educate them up to a realization of its importance both to the denomination and to themselves. When that is done, you will not need to persuade them to take the paper. They will already be persuaded and they will readily and gladly become subscribers to it. This educational work can best be done, and for the most part can only be done, by pastors."



## A PLEA FOR THE REPEAL OF THE MORTMAIN LAW.

An Address to the Legislature and to the People of the State of Mississippi.

The Methodists, Baptists, Presbyterians, Episcopalians and Disciples, acting through their representative assemblies and authorities, believing that there are two sections of the constitution of the State of Mississippi which are unwise, unjust and indefensible, have appointed committees to jointly meet and petition the Legislature and appeal to the people to abrogate those sections.

The undersigned, thus chosen and acting for those great organizations, humbly petition the Legislature and strongly appeal to the people of Mississippi to take the necessary steps to eliminate from the Constitution Sections 269 and 270 thereof.

The first mentioned section prohibits giving by will land to religious corporations for charitable purposes, and the other makes void any bequest of money or other personal property to any religious corporation for charitable and educational purposes.

These were not included in the Constitution of 1832, but were embodied in the Code of 1857. In adopting the subsequent Codes of 1871 and 1880, they were, on careful consideration, wisely omitted.

Thus the law stood permitting such gifts by will for a period of more than forty years, during which long period it is not reported that there existed in any part of the State any of the abuses which Sections 269 and 270 above referred to are supposed or were intended to prevent.

Shortly, however, before the constitutional convention of 1890, when the Constitution was adopted which is now in force and which contains said Sections 269 and 270, there was a rather spirited newspaper controversy between a Catholic priest and a prominent citizen of the State, who afterwards became a member of the convention, and under whose influence, mainly, said sections were enacted and became not a statute but a part of the organic law, that is, of the Constitution itself.

This action of the convention, inspired no doubt by a partisan spirit, was aimed mainly at the Catholic church. There was little debate on the question and there had been no previous public discussion through the press or otherwise.

Ever since that action of the convention in imposing the restrictions referred to, it has been generally conceded that it acted inadvisedly and unwisely, and that there has been and is now a very general and constantly growing demand for the repeal of the same.

While we have not examined the statutes and constitutions of the various States of the Union, we are informed that there is in none of them any such arbitrary and far-reaching restriction as is contained in our Constitution in said Sections 269 and 270.

### Reasons for Repeal of These Two Sections.

(1) There are no conditions existing in Mississippi different from all the other States, making necessary such legislation.

(2) If we are mistaken in this, as contended by some, and it is necessary to restrain the Catholic church, as was contended in the adoption of the sections, then they have wholly failed in their purpose, for it is well known that it is the custom of that church to take and hold the title to its property in the name of its bishop, who has neither wife nor children and to whom legacies are constantly being made by loyal members. On the contrary, other churches, the title to whose property is not vested in any individual, are discriminated against, in that they cannot receive certain devises or bequests because of these sections. The result is that the Catholic church is not barred from these benefits by will while others are barred.

(3) Those sections impose an unjust restriction on the rights of persons and of property. In order to guard against improper or undue influence during the last illness, and to secure time for reflection and deliberation, it could easily be provided by statute that a devise or bequest for religious purposes shall not be valid unless the will is duly executed a stated time before the death of the testator. And, to avoid any supposed danger of an undue accumulation of lands by any religious organization, it could be likewise provided by statute that lands devised for religious purposes shall be sold or converted into money or other property within a given time after the death of the testator.

(4) It has ever been public policy of the State of Mississippi as expressed by its laws, to restrict in every possible way vice and crime. To this end lotteries, liquor saloons, gambling and prostitution are prohibited. The sections of the Constitution in question by their restrictions really class religion and charity with vice and crime.

(5) There are no restrictions on devises or bequests for the purpose of improving the quality of poultry, swine, dogs, and cattle, but for the purpose of rearing and educating children with immortal souls and making them into useful, virtuous and law-abiding citizens through Christian schools and orphan asylums, no man can now leave, by will, either money, land or other property.

(6) Wealth is accumulating in this State. A few years since it was the boast of some that Mississippi was a State without millionaires and without paupers. Now we have both. In a way never known before, people of wealth are beginning to feel that they owe duties to their fellow men and they should leave a part of their wealth, which might in such large quantities be a curse to their children, to the relief of the widow and the orphan, and for the education under Christian influences of poor children, so as to fit them for positions of usefulness and honor.

(7) The State universities and colleges are far too small to accommodate all the students of the State of age to enter them. Many complain now of the burden of taxation necessary to support and upbuild and maintain these schools. (We are not of that number.) But by repealing the sections in question it is not only possible but highly probable that within a few years after its repeal, people of substance by their wills, may have provided without one cent's taxation to the State, many other great schools and colleges with endowments so great that thousands of the sons and daughters of Mississippi who are too poor to ever attend college, may have that great privilege, to the upbuilding and uplifting of our great State, and without increased taxation on the people; that hospitals may be built for the relief of the sick and suffering, thus relieving the situation in the State where now the call is being made upon the Legislature to double the capacity of the charity hospitals, with that body not knowing which way to turn to get the additional revenue to meet this and additional calls; that homes for ages and destitute persons may be maintained; that orphan asylums may be built and those already established, properly maintained by childless people of wealth who are today ready to make wills providing for this and other like beneficent purposes but who are prevented because of these prohibiting sections.

It is, therefore, asked that the Legislature shall adopt a resolution declaring the necessity for the repeal of said sections and submitting to the voters of the State the question of amending the Constitution by striking out said sections.

R. W. MILLSAPS, Chairman,  
J. B. HUTTON, Presbyterian,  
A. F. WATKINS, Methodist,  
E. T. EDMONDS, Christian,  
J. W. PROVINE, Baptist,  
L. BRAME, Episcopal.

## TEMPERANCE—PROHIBITION.

By Theo. G. Bilbo.

(Concluded from last week)

No, my friends! the cause in which our denomination and its ministers are enlisted is the cause of humanity, ordained and sustained and blessed by the God of Heaven and Earth; never before were its forces stronger, better organized or more capably led than they are today; the good work that is being done is cumulative in its results; the victories won stimulate to greater endeavor and open the way to new fields of conquest. Year by year the use of alcohol is gradually being abandoned by a greater number of our people; social usages are adjusting themselves to the new gospel of total abstinence, and the business world has joined with society and the church in putting its ban upon whiskey drinking. All of these forces and influences are daily growing stronger and stronger in support of our prohibition laws which are moving surely and unerringly towards the ultimate elimination of this greatest curse of the human race. We have lost no ground; every year adds new areas to territory conquered to prohibition; the great movement has taken no backward step; its way has been always and unwaveringly onward, and the march has gathered greater confidence and celerity with each forward step.

That is because the inherent righteousness of the cause commends itself to the hearts and minds of men; it appeals to love, human and divine, as it appeals to reason; and that kind of appeal, rightly directed and persisted in, has never yet gone unanswered in the history of the race. Love is the most potent force in the affairs of men; linked with reason it is irresistible. Prohibition commends this dual power for its propagation and, therefore, it cannot fail.

But the best fruits of our battle for temperance do not lie in our present possession and enjoyment, they lie in the assurance of tomorrow. Under the rule of the saloon and common use of alcoholic beverages, habits of drinking were readily and easily formed which led to intemperance and its multiplied progeny of woe. The elimination of the saloon under prohibition removes both the temptation and the opportunity to form what we call the drinking habit; while the abolishment of the social practice and custom of wine drinking has also gone far to restrict the development of this habit; prohibition, however, it may fail to prohibit, unquestionably restricts and must ultimately, eliminate, the habit which produces drunkenness. Thus the new generation is rescued; the young are protected against temptation, and if not a single drunkard was rescued from his doom through closing the saloon doors, the work that is being thus done for the boys of today, who will be the men of tomorrow, would justify and compensate every effort exerted and every sacrifice made for the great cause in which we are enlisted. Our seed corn of the future, at least, would be secure; and that should always be the concern of forward looking men. Primarily, that is what we are here for; to so live and labor that this world shall be a better world to live in because of our living and laboring; to pass our civilization on to our children advanced, improved and developed through our endeavor; each committed to its keeping undiminished, but to pass that talent on multiplied by fruitful use and thus to bring mankind a step nearer to the ultimate fulfillment of his hope and destiny of oneness with God. It is what we do for those that come after us that counts most in the sum of things; and measured by that rule, what our effort is accomplishing for our children should impart a new strength, zeal and ardor to every blow that we strike in the great cause of temperance; should inspire a greater resolution and higher enthusiasm in every soldier in the ranks, and make us all glad that this real opportunity of real service, for time and eternity, has been



vouchsafed us. Let us answer the sneer and cynicism of our critics in the better and stronger, purer and whiter-souled boys and girls nourished in the sunlight of temperance away from the dark shadow, the dark and putrid atmosphere of the saloon, for the adornment and strengthening of our social and civic estate of the morrow. This is supremely the work of the Christian church, and the motive back of it has animated all of its activities since the Christ said: "Suffer little children to come unto me," and took them in his arms and blessed them.

The children, those who are to take up the work, where we lay it down, must always be the object of our most solicitous care and concern, and for their sakes, alone if for no other reason, it seems to me that every father and mother in the land would eagerly plead for a place under prohibition's banner that they might therein affirm their love for son or daughter by making less difficult and perilous the way that they must take to Heaven.

Co-ordinating and co-operating with the church in this noble service is enlisted every interest and agency seeking the moral, civic and material welfare of society and the State; the layman, if animated by less lofty motive is not less zealous and earnest in the service, if he is thoughtful of the common well-being. He knows that whiskey drinking impairs the efficiency and productive capacity of man; that it is, therefore, an economic waste! he knows that the money spent for whiskey, if expended for food and clothing and the comforts of life would eliminate pauperism completely and create a more prosperous and general condition; he knows that many crimes are traceable directly to the saloon, which, if abolished, would result in a diminution of recruits to the criminal ranks; life and property would be safer and the task of protecting society against crime and criminals would be greatly diminished. As a sane citizen and level-headed business man, he knows that the saloon is an unprofitable thing in any community and for his own and his neighbor's wellbeing, he would favor its abolition.

That is one powerful force co-operating with the church in its great work. Another not less potent is the civic conscience of public men; for all politicians are not altogether selfish and conscienceless; many of them, by reason of living closer to the civic problems than the average citizen, have even a keener appreciation of their elements and right methods of solution than many who speak fluently out of a superficial knowledge of them. Public men, therefore, who lift their eyes above the swill trough of politics to contemplate any kind of real service to the State and their fellowmen realize that the saloon is the greatest hindrance and obstacle that they encounter wherever it may raise its horrid front. They are familiar with its corrupting and debasing influence in all the channels of government; they know that it closes the mind and warps the conscience of otherwise good and capable public servants. They know that it has no ideals that raise above the dollar-mark, no hope beyond the domain of immediate gain, no purpose to profit save by the destruction of men's bodies and souls. Public men, therefore, of outward look, knowing these things and realizing that they are unanimous in their recognition and condemnation of the whiskey menace and hindrance to good government, and differ only as to the best means of dealing with it. Many experiments of many kinds have been tried in this behalf; no palliative has yet been discovered that was of enduring efficiency; experience has demonstrated that absolute and wide-spreading prohibition is the best, if not the only cure; and until a better is found, we should give all our thought and energies to making this as effective as possible. The task does not lie alone in the hands of the executive officers of State, city or county; it needs for its proper performance the co-operation of every good citizen, the creation of public sentiment demanding the

enforcement of our prohibition laws; and allure to lend this co-operation is a sin that should lie heavy on the conscience of every good citizen guilty of it until it wakens his civic duty and responsibility.

Unreservedly, your committee believes that prohibition is the best and most available cure for the liquor evil; it is not infallible nor always effective, but its efficiency is increasing day by day, week by week and year by year, as more men and women accept it; and it is largely through the Baptist churches that the propaganda for this acceptance is progressing; through their Sunday Schools, the plastic minds of boys and girls are impressed; through the social organization of the churches the propaganda is spread, while it is a grateful thing to know and to say that from every Baptist pulpit in the land pours a stream of lucid truth and logic and eloquence to convince and persuade men that the way of temperance is the way of God and prohibition is the best means that we can employ to make that way straight.

Here, then are marshaled these influences in behalf of temperance; first, the spiritual through the church, quickening the souls of men to higher aspirations and a deeper sense of their responsibility to God and humanity; second, the social structure and system depending for its performance, safety and security upon sober men and women; third, the civic conscience pledged to the seeking of the greatest good for the greatest number in the conduct of government. And now, comes love, the minister of each, and the monitor of all, blending, bending and welding these three for oneness of service in the cause of God and country and home where women pray and children plead for release from the thrall of intemperance; where God's sunshine may come again to dissipate the miasmatic mists of alcohol; where love and trust and peace may drive out hate and doubt and conflict, and altars be raised where fervent hearts may pour out their flood of thanksgiving for the deliverance of husband and father or brother or son from the dominion of the most baleful presence that ever appalled the soul, withered the hope or broke the heart of a good woman.

Your committee desires to commend the splendid work being accomplished by the Anti-Saloon League under the direction of Captain Ratliff and Dr. T. J. Bailey and urge the co-operation and support of all our brethren and churches in this great work.

#### THE BIBLE IN THE PUBLIC SCHOOL.

R. L. Motley, D. D.

Following is briefly my opinion concerning the use of the Bible in the public school:

1. The State Legislature may permit the reading (not the teaching) of the Bible in the public school. This, I understand, has already been done in Mississippi. Under no conditions would it be right to make the reading of the Bible in the public school compulsory. This would be a manifest mixing of church and state, and a violation of religious freedom.

2. The Bible may be read in the public school so long as no one connected with the school objects. However, the moment that any pupil or patron of the school objects, the Bible should not be read, provided the objection is a matter of conscience. In the observance of absolute religious liberty, nothing of a religious nature that gives offense should be forced upon any one who objects.

3. I believe that every public school teacher who believes that the Bible is God's Book ought to read, or have read, a portion of it before his class every day. And if he, or she, is a Christian I think he should not only read a portion of the Bible to the class each morning, but also begin the day's work with an earnest prayer. An unsaved teacher would not be expected to offer prayer. He would need first to get right with God through a personal trust in Christ in order that he might pray for others.

4. I suppose it is a rare thing to find a public school teacher in our State who is not a Christian. It seems a great pity that there should be one. In our advanced stage of Christian civilization it is hardly thinkable that any but Christians should be employed to teach in the public schools. To be sure, Christianity cannot be made a qualification for a teacher. This would be a violation of freedom of conscience and of religious liberty. However, since the religious training of the young is of first importance, it is certainly desirable that every public school teacher should be a devout follower of the meek and lowly Savior.

West Point, Miss.

#### TITHERS GOOD GIVERS.

On the first of December I went to the church book and copied the gifts for the past eleven months of the twenty-five members that compose the "Tithers' Band" in my church. They are just "folks," like the rest in riches, but I think they show up much above the average in giving. Lots of the members of the church gave absolutely nothing to the church. Some of the quite able members gave small amounts. Every single tither gave liberally as you will see. The following are their gifts as I found them, not including, of course, their many contributions to ladies' societies, Sunday School, colleges, hospital, Judson Centennial, etc:

A day laborer and his wife (man sick and out of work most of year) . . . . .	\$ 21.00
Man and wife (man out of job one month of year) . . . . .	58.00
A bookkeeper and wife . . . . .	137.00
A preacher and wife . . . . .	107.00
A wife tithing separately from her husband . . . . .	22.00
A postoffice clerk . . . . .	49.00
A young man out of work and promised the Lord he would tithe if he got work . . . . .	43.00
A young lady clerk and her widowed mother whom she helps support . . . . .	50.00
A public school teacher . . . . .	91.00
Another public school teacher . . . . .	25.00
A widow and three daughters that tithe . . . . .	70.00
A clerk that divides his gifts with his Methodist wife . . . . .	35.00
A lumberman and wife . . . . .	190.00
A merchant and wife . . . . .	296.00
A doctor . . . . .	520.00

Do you wonder that I am trying to increase the number of members of my "Tithers' Band?"

THEO. WHITFIELD,  
First Baptist Church.

McComb, Miss.

#### SOUTHERN BAPTIST EDUCATION ASSOCIATION.

J. L. Kesler.

The fourth annual mid-winter conference of the Baptist Education Association meets in Nashville, Tenn., January 28-29; headquarters, Tulane Hotel. The meetings of the association have been exceedingly interesting and helpful. They are representative, including members and speakers from colleges and academies, theological seminaries, education boards and commissions, pastors, editors, and others interested in denominational education and religious work. This year we expect the added pleasure and profit of having with us the members of the Education Commission appointed by the Southern Baptist Convention at its last session.

Our Baptist education problem in the South is reaching a crisis. As the schools go, so does the denomination. If they can have adequate support and stand as centers of light and knowledge, then the outlook is beautiful and hopeful. Let as many as possible meet with us to help solve this problem which means so much for the people and for the denomination.



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## EDITORIAL.

### OUR EDUCATIONAL CRISIS IN MISSISSIPPI.

Yes, the word crisis is overworked and has now and then been used with the design to impress intellectual feather-weights with the schemes of excitable or even well meaning enthusiasts. This heading is not to alarm anybody—it is to call attention to an opportunity for such a crisis may really be. But an opportunity is a serious matter, an open door, or to change the figure, a tide which taken at the flood, leads on to victory. This crisis is produced by at least three things: (1) a very real need of education, real, wide, and deep; (2) by example of other denominations; (3) by the disposition to make education a purely secular matter.

But it is not to discuss the causes of the crisis but the present facts which are to be reckoned with. The first fact that confronts us is that Baptists in Mississippi are in serious need of an educational awakening. If there were no other evidence of this need it can be found in not only the indifference which a campaign for college equipment meets, but the actual resentment which in many places it awakens. No sooner does the campaign open than suddenly everybody discovers that times were never so hard and this is of all times the most inopportune moment to present the matter. Many whom you would expect to be in sympathy with every educational movement are actually hostile to it. One has to slip upon folks and take them unaware and many pastors know they are running the risk of offending their people by permitting a campaign for Christian education to come with the perimeter of their ecclesiastical diocese. For this reason many churches remain in ignorance of our educational work or program. These, however, are only one of the indications. Mississippi is one of only two states in the Union that does not have some kind of compulsory education law. We have more than our share of people unable to read and write. The majority of our children never go through the grammar school (eighth grade). Of those who do, a small proportion never finish the high school, and there are only about 1,000 boys and girls from Baptist families in our Baptist colleges in Mississippi. At the very lowest estimate we ought to have 10,000. To be sure, we have some in State institutions and some in colleges outside of the State, but we ought to have from five to ten thousand young men and women in our denominational schools in Mississippi. The reason for it, first of all and underlying all other reasons, is that we do not care enough about an education. We have not developed an educational conscience. To speak plainly on this subject is almost sure to give offense. If we are not actually proud of our ignorance, we are at

least hugging it close to our hearts like a mother does an imbecile child. When some man from a distant state tells us about our ignorance, we get mad. The writer has gotten mad several times upon this provocation. Would it not be better for us to vent our anger on our ignorance and seek in every legitimate way to destroy it. The way to destroy it is by patronizing good schools and supporting them that they may be better schools. We need a campaign of education on the need of education, its value and necessity to our work in the kingdom of God and our highest well being. We need not only campaigns for money, we need first of all an educational propaganda to lead our people to believe in education. We need an educational passion and ideals. We Baptists have boasted of our educational leadership in Mississippi. The fact is that we have fewer schools in Mississippi and fewer pupils attending them in proportion to our numbers and ability than any other of the leading denominations. It is time to go to school.

This leads to another fact that is close akin and indicative of the same conditions, namely: We have fewer students in our Baptist schools this year than last year, while every State school and most other denominational schools have more. There is only one Baptist school in Mississippi this year which reports an increased attendance; all others suffer a decrease. There is a reason, and if the reason is known, the remedy is at hand. Nearly every Baptist college in the South has a larger attendance this year than last. Why is Mississippi an exception in the midst of this general advance? Anybody may speak up who has an answer or who has a sound suggestion to make. The only explanation that occurs to the present writer is that we are not working our end of the row. In the familiar phraseology of the man in the streets, we do not seem to be "on the job." Editors, education commission, trustees and college men will all have to bear their part of the responsibility. There must be vision of the educational conditions and needs. There must be close and constant and sympathetic study of them and there must be sacrificial effort and hard work to make people see the value of an education and to induce young men and women to go to college.

The State institutions are letting no grass grow under their feet. With commendable zeal they are hunting out the places where boys and girls grow, are in touch with the high schools and cultivating close and friendly relations with them. They are sending personal literature to the prospective students, and are using the newspapers for both free and paid advertising. They have their eyes open and are alive to the future. They have good press agents, and don't forget when the Legislature meets. They are to be commended for all their activity. The results are in ample evidence. There was never a time when our Baptist schools needed to be more in the hearts of our people or more constantly before their minds. The way to get boys and girls in college is to go after them. They do not come to us if we sit and wait for them. And yet very few associations last fall heard a voice from most of our schools and very meager efforts were made during the summer to bring the young people into some of our schools. There are explanations and reasons, but nothing can justify us in continuing the policy of silence and sitting still.

### PURPOSE AND MEANING OF THE DEATH OF CHRIST.

The theology of the preachers and the hope of the saints will always center about the death of Jesus. The Bible makes the cross the center of its history and the ground of its teaching. You cannot turn a leaf in the New Testament without being conscious of its presence and feeling its power. Where it is not directly mentioned, it is assumed as the underlying cause and as-

urance of all the rest. It is nowhere spoken of as the mere spectacular exhibition or advertisement of truth but as the purchasing and procuring cause of all the fruits and benefits of the gospel.

Of course this brief article is not intended as even a compendium of the theology of the cross, but to call attention to a group of Scriptures found close together in the first chapters of the letter to the Hebrews. The entire epistle is based upon the idea of the priesthood and propitiatory sacrifice which was realized in the death of Jesus. The very first sentence sounds the note of atonement through the blood of Jesus when in the third verse, after speaking of the exalted nature of Christ, says, "When He had made purification of sins, sat down on the right hand of the Majesty on high." The first idea in the death of Christ is that it was to take away sins by atonement through blood. This must be central in all our thinking, in our faith and hope and love. It is the New Testament answer to the Old Testament voice, "We all, like sheep, have gone astray, each one after his own way, and the Lord hath laid on Him the iniquity of us all." It completely satisfies the demand, "Without the shedding of blood there is no remission." "By the grace of God, He tasted death for every man."

Another purpose of the death of Christ is that He may be completely identified with the human race. "Since the children are sharers in flesh and blood, he also in like manner partook of the same that through death he might bring to nought him that had the power of death." Again, it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. It might be supposed that the incarnation was sufficient for this purpose, since by His birth He became in every respect a human being. But He must not be simply a human being; He must know by experience all that a human being experiences. He must not only live the life of a man, but He must pass through the universal experience of death, and be identified from beginning to end with men. It is only in this way that he can really be a merciful and faithful high priest in things pertaining to God. Closely allied to this truth is the teaching that He was Himself made perfect through suffering. He could not have been perfect in His office if He had been faulty in His own personal character.

Another result of His death is declared to be that He might bring to nought him that had the power of death, that is the devil. Death seemed to be the undisputed territory and special domain of the devil. But our Lord entered into this dark domain and overcame the presiding genius of death, "brought him to nought," that is, reduced him to zero, made him no longer the king of terrors, Himself came forth with the key of death and hades. He robbed the devil of his dominion and delivered them who through fear of death were all their lifetime subject to bondage. His saints have nothing more to fear at the end of the journey. There is a sleeping and an awakening, a resting and restoring. In a more real sense now than before, can we say, "though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." "O death, where is thy victory? O grave, where is thy sting?"

Another consequence of His death is that He is crowned with glory and honor. When He had made purification for sins, He sat down on the right hand of the Majesty on high." It was the natural and inevitable reward of His conflict with and conquest of death. "He lives forever with His saints to reign." "Wherefore God highly exalted Him and gave Him a name which is above every name." He is the first born from the dead; that in all things He might have the pre-eminence."



A program for Bible conference at Newton is being arranged to be held February 14-18. They already have the nucleus for a good faculty and a good attendance.

If any brother who ordered from this office "We Would See Jesus" and "A Man and His Money" didn't receive them, write us promptly and it will be attended to.

Passing a few days ago a cemetery for negroes, we saw a notice on the gate—"KEEP OUT." We suppose our colored friends will gladly obey as long as possible.

Brother L. Bracie Campbell has accepted the pastorate of the Georgetown church and will locate there, giving up his work at Union church, Clark county, to which Rev. H. C. Joyner has been called.

A great sermon by a great preacher on a great subject is that by J. W. Lee, of Batesville, entitled "Abounding Sin and Abounding Grace." It was preached at the Coldwater Association and published by the tract committee of that body. It may be had of W. E. Lee, Como, Miss., by sending him two cents for postage.

One of our exchanges gives the number of editorials in last year's paper; also news letters, original articles, W. M. U. contributions, obituaries, poems, pictures, stories, jokes, etc. Somebody around there must have found time hanging heavy on his hands to find opportunity and inclination to do all that counting. Who's been put in jail?

But though secular colleges cannot become religious by saying, Lord, Lord, it is the curse of religious schools that they have been too often secularized. Too often they have yielded like Israel to the influence of "all the nations" and have desired a business manager, or organizer, instead of a spiritual seer. Too often have they been conformed to this world, not transformed by a Higher Life. Yet in spite of their imperfections, they have the root of the matter in them. Knowledge of things is largely a knowledge of relations, and these schools, albeit often in an unsystematic and spasmodic way, do bring upon things, the light of the greatest of all relations, the relation to God and to the one far-off divine event. Only in this light is knowledge truth.—E. E. Wood, in Western Recorder.

The Alabama Baptist has the likeness of W. F. Yarborough, D. D., to all Mississippians familiar, on its front page, and an introductory word from him as their executive secretary of the Alabama Baptist Convention. Brother Yarborough is the embodiment of good sense and consecrated energy and will make a secretary as good as the best. He was born in Holmes county, Miss., graduated at Mississippi College about 23 years ago, also at the S. B. T. Seminary. He was pastor a few years at Crystal Springs, and for about twelve years of the First Church, Jackson, where he is still held in high esteem. He held honorable rank in all denominational work in our State, when called to Parker Memorial Church in Anniston, Ala., where he has for six years been greatly blessed in his ministry. His wife has been of great assistance and inspiration to him. His responsibilities will be specially great in his new position, which he assumed Jan. 1st, because the Alabama Baptist at their recent convention put all their work of missions, education and benevolence under one board. With Mississippians at the head of the denominational work in Mississippi, Alabama, Tennessee, Texas and Kentucky, we may expect a forward drive along the whole line. If any other States want secretaries we have plenty more material on hand.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Brother Moore has just planned a church-to-church campaign for Gulf Coast Association to begin the 27th of February and run through March. The church-to-church campaign is a good starting point in the work of enlisting the churches in an association. Brother Moore had been busy since the first making every-member canvasses and in assisting churches that desire his help in forming fields. He has succeeded in helping Lyman, Woolmarket, Findly and Union Hill to form a field and locate Brother Alex Hughes as pastor.

We give below a communication from Brother W. E. Holcomb, who has charge of the campaign for organizing the Sunday School work of the State. Brother Holcomb is very enthusiastic in this work and we earnestly hope that every pastor and every Sunday School superintendent in the State will heartily co-operate with him in making this work a glorious success.

### An Urgent Appeal.

At the direction of the State Mission Board and Secretary Lawrence, we begun the work of organizing the Baptist forces of our State into county and associational conventions for the accomplishment of the purposes now being articulated in these columns.

The members of the field force of our denomination in Mississippi have agreed to lend themselves for a concerted effort to organize conventions in as many associations as possible on the fifth Sunday in January. It will be impossible for me to reach all the meetings contemplated for that time, but I earnestly request the pastors of churches where there are to be special programs or services on the fifth Sunday in January, to write me to that effect.

In return I will, if possible, furnish you with a representative to present the Baptist program for Mississippi and your own territory.

If unable to send a personal messenger, I shall forward you a supply of instructive literature relative to the work that will be of immense advantage to your people.

Your co-operation to this extent is urgently solicited.

Please address,

W. E. HOLCOMB,  
Quitman, Miss.

### Our Gospel Mission Brethren.

From time to time I have been giving excerpts from the literature gotten out by the so-called Gospel Mission brethren and showing from this literature that their contention is foundation and their plan for mission work unscriptural and their work a failure.

I give below a clipping from Dr. Jarrell, of Dallas, Texas, which is conclusive of the contention I have been making. Read it and be convinced from the lips of the Gospel Missioners themselves.

Dr. Jarrell says:

"Not to tantalize the fighters of our boards and conventions—for I am sorry for them—but as a lesson to all fault-finders of our 'organized work,' I copy the following from the Baptist Flag of November 25, 1915. Without stopping to count, I feel safe to say that it is a sample of what appears in most of the numbers of that paper from leaders of the opposition to our boards and conventions. Comparing the work of the old line Baptists who believe in Scriptural

boards and conventions with the 'Landmarkers' and testing the two by Christ's test—"by their fruits ye shall know them"—no one should find it difficult to have nothing to do with the 'kicker's' do-nothing plan. The letter from which I quote is by Elder J. A. Scarboro of the Bogard type, who has been a bitter kicker against our work many years, writing a good-sized book against it, which is a text-book for the kickers. To quote from Elders Webb, Piper, et al., would be easy—their wailings at reaping what they have sown. Elder Scarboro says, 'I am on a little farm in the piney woods of Georgia. \* \* \* Stripped of everything I possessed and compelled to sell books and furniture to get here, we came last spring and have farmed this year. \* \* \* All of us have labored in the field, including my devoted wife and little children. \* \* \* I never spent a year in my life with a heavier burden on my heart. \* \* \* I was compelled to do so. At the General Association I was recommended as a missionary to cut his own hay as he went. Anybody can be a missionary on that basis. \* \* \* I could have done State mission work, or editorial work, or any sort of work, but nobody seemed to want me, or if they did, they did not say so. And so I left because I had to. And so I have spent the year, much of it, in the cotton field. \* \* \* We have few Landmark Baptists with much means, and the few we have are scared half to death if they think they will lose a hundred dollars. It is pitiful and sickening to a man who sees opportunities, and wants to do something. \* \* \* Letters continue to pour in, asking me to go here and there all over the South, and seven out of ten of them say little or nothing about expenses. God pity our people and our cause. Why ask men to perform impossibilities? If I were called upon to prescribe for the Landmarkers, I would say: Get religion enough to support the workers. I have read appeals and begging for funds to support a few missionaries among them until my very soul is sick of it. I will never beg another Landmarker to do anything for me or anybody else. To urge a man to go out as a missionary and then advertise him as ready to starve for want of a pittance out of our abundance to support him, is scandalous. Self-respecting men have no respect for a people who will do that sort of thing. We have a faithful few among us, but there is an army of people who call themselves Landmarkers who are not worth two beans in any cause. They sadden and sicken the heart to contemplate them. Brethren, let's do mission work, or take that label off our name, and just say we do not believe in missions. Let's be truthful."

"This wall of the strongest man among the kickers against God's mission work, as the churches are doing it through their boards and conventions, reiterates what has often been said, that the objections to conventions and boards—with few exceptions—are hypocritical excuses for doing nothing. Scarboro certainly tells the truth—turns 'State's evidence.' Our boards would not mistake if they would publish Scarboro's lamentation as a tract and scatter it to the wind, especially where the fighters of the Lord in our work are strong. At the same time, these words of Scarboro are well suited to those in our churches, associations and conventions who are everlastingly objecting to calls for money for our work and who, like these Landmarkers, profess and do not. I suggest that all our papers pass this around throughout the Southern Baptist Convention."

Dallas, Texas.



## THE BOOK

### THE BIBLE AND SCIENCE.

By Jno. T. Christian, D. D.,  
Pastor First Baptist Church, Hattiesburg.

God has one Book, written in two volumes, and they treat upon the same subject from different standpoints. The first volume is the revelation of Nature, and out of its wonderful pages we read God's story to man. The other volume is His revealed will called the Bible. This last book treats of our relations to God and our fellow man.

The question is raised by some, "Do not science and the Bible contradict each other?" We immediately ask, "Which science?" If it is meant by science some one's interpretation of science, or by the Bible some one's interpretation of the Bible, then there might be a conflict. But if we mean by science the true reading of Nature, and by the Bible what it really says and not some man's theory of it, then there is absolute agreement.

Most of the difficulties in regard to the Bible are more apparent than real. There has been and still is much misunderstanding of the Bible. That the account of creation, for instance, is not history in the ordinary sense of the word is apparent from the circumstance that the occurrences that it describes belong to a period of time which antedates the dawn of history. That it is not science is evidenced by the fact that in some at least of its statements it refers to a condition of our globe concerning which even modern research has attained to no definite conclusions, while in all of them it claims to be regarded not as uttering the findings of reason, but as declaring the course of nature. That still less it can be called myth must be obvious to anyone who will contrast carefully with those heathen cosmogonies which it is said to resemble. Since, then, it is neither history, nor science, nor mythology, it must be revelation. If the Mosaic cosmogony is true, it can only have been given by inspiration; and that it is true may be said to be, with rapidly augmenting emphasis, the verdict of science.

We must therefore read the Bible from the standpoint from which it was written, and not from the standpoint of science. When thus understood there is no trace of a conflict between the Bible and science. The Bible in creation represents three great crises in the making of the earth. Only three times is the word "created," in the sense of making the world out of nothing, found in the first chapter of Genesis. The other instances refer to the forming or fashioning of the world. Three times is the word used in reference to God—Divine Intelligence—and in each of these three instances science has no testimony to give. The first is: God made all material things, the heaven and the earth; the second, God made life; and the third, God made man. On these three points science has no answer, has no knowledge, and to the present hour must frankly confess its ignorance; and these are the three points at which God intervenes.

Let us consider these three crises in creation:

1. In the creation of all things material.—Gen. 1:1.

Is there any conflict between science and the Bible on the subject of the creation of the world? An answer can in four ways be made to this question.

1. The foremost scholars and scientists are the most devout in their reverence and worship of God. A long catalogue, including the greatest names in science, might be given, but only a few names can here be mentioned:

Kepler, the astronomer, who discovered the law of planetary motion: "Oh, Almighty God, I am thinking Thy thoughts after Thee!"

Linnaeus, the botanist: He watches the unfolding of a flower. "I saw God in His glory passing by me and I bowed my head and worshipped."

Huxley, the biologist. He observed the development of a water-newt. "One is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic lense would show the hidden Artist at work with His plans before Him."

Millet, the artist. His father, with bared head, pointed him to the sunset on the waves: "My son, it is God!"

Edwards, the theologian. He took a walk in his father's pasture. "As I was walking there, and looking up into the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, that I knew not how to express it."

2. There is intelligence and design in creation. "In the beginning God." We see all the powers of Nature working together and adapted to one end. John Stuart Mill, who has been classed as an infidel, in the last year of his life, said, "It must be allowed that the adaptations in nature afford a large balance of probability in favor of creation by intelligence." There is evidently a design of God in all creation.

Infidelity cannot proceed a foot without design in creation. Tyndall made the famous admission that "molecular groupings and molecular motions explain nothing;" that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable;" and that "if love were known to be associated with right-handed spiral motion of the molecules of the brain, and hate with the left-handed, we would remain ignorant as before as to the cause of motion." "Give me matter," said Kant, "and I will explain the formation of the world; but give me matter only and I cannot explain the formation of a caterpillar."

3. Geology confirms the statement of the Bible that visible nature had a beginning. The Bible has no quarrel with geology. Science does not treat of creation, but of development. Prof. Dana, one of the greatest authorities in geology, says, "As to methods of first origin, whether of matter or of life, science knows nothing," and Whowell, another scientist, adds, "She simply points upward."

4. The statements of science in regard to the duration of time are not in conflict with the Bible. The objections brought against the Bible in regard to chronology are needless. The Bible makes no effort to date the creation; it was written before the days of human chronology. Men have never been able to make out from the Bible a perfect system of chronology. The affirmation of the Bible is simply that the world was created in the beginning. No effort is made to define the time. It might have been 6,000 years ago; it might have been 40,000,000 years ago. Likewise the word "day" cannot be interpreted to mean a period of time. It cannot mean the ordinary day of twenty-four hours, for the first chapter of Genesis distinctly says that the sun and moon were not created until the third day.

Prof. Rice calls these periods "the reign," or "the era," "the kingdom," "the group" of fishes, or reptiles, etc., and adds this note: "These expressions \* \* \* are not to be understood as implying that the several groups of animals mentioned were confined to the era named in connection with them, but only that they were the most characteristic species of the era." That note should be understood as belonging to the description of each "day" in the Genesis record, and the word "day" should be interpreted as freely as the word "reign" or "kingdom" without any king in the common language of the great geologist. Thus the geologist himself sweeps away all of the objections which have been made from the discovery of the beginnings of one day or era within the limits of other days or eras. Especially does this apply to the state-

ment that there is no such distinct separation of eras in geological history as implied in the distinction of days. Neither is there in what geologists call "kingdoms;" nor in the procession of the seasons. There is no definite line between spring and summer, or summer and autumn, yet there are distinct seasons and we rightly name them as such.

The testimony presented proves beyond doubt that on the subject of the origin of the world the Bible and science agree. Let us next week look at the agreement between the Bible and science in the second of these great crises, namely, the creation of life.

### EDUCATION AND RELIGION.

Many of our children who go to college are sure to find their way into the great State Universities. Whatever we may think about the advantage of the small denominational college, an increasing number of students will certainly go to the State schools. These are growing at an almost incredible rate. In 1910 there were 45,000 students in the State Universities. In 1915 there are over 150,000. In the nine middle and western States, where there are Baptist colleges, these Baptist schools enrolled in 1913, 960 Baptist students. But at the same time there were 2,100 Baptists enrolled in the universities of these same States.

What are we to do for the religious life of these young people? To the State we have given one inevitable commandment, Thou shalt not teach religion. The responsibility must then rest upon the church. The church must furnish such agencies as will conserve the moral and religious interests of its children. To neglect them in these formative days is to risk the loss of our most talented leadership. In order to care for these young people and to assure their interest in their church during student days, we are placing student pastors in the great universities. There are trained men who are devoting their time and life to our Baptist young people.

At the present time we have men giving full time in the following institutions: Columbia University and the State Universities of Michigan, Wisconsin, Illinois, Minnesota, Nebraska, Kansas, Colorado and California. We have others giving part time at Boston, the Universities of Pennsylvania, Pittsburg, Ohio, Iowa, Washington, California (woman), Leland Stanford and the Michigan Agricultural College.—F. W. Padelford, in The Standard.

### HOW ABOUT YOU?

I am very much inclined to write some things about the paper matter. Our people never have done their duty by The Record. I have been reading and paying for it nearly forty years. I have sent scores of names and many a dollar to it, but I have not done one-tenth as much for the paper as it has done for me. Neither have our boards, nor has any active preacher in Mississippi. It has been a very personal affair when notes have had to be met in bank, and when censure and complaints have had to be borne by its owners and its editors, but its influence for good has been State- and world-wide. It has done more (and received less for it) than every other institution in the State, combined. I know that this is true and it is strange to me how any of our older brethren can see the truth in any other light.

With kind regards and best wishes, I remain,  
Yours cordially and sincerely,

L. E. HALL.

Brother A. T. Cinnamon writes that Brother B. R. Hughey, of Coldwater, is very low, and suggests that many brethren could cheer him with a kind letter.



Thursday, January 13, 1916.

**PROGRAM NATIONAL MISSIONARY CAMPAIGN, LAYMEN'S MISSIONARY CONVENTION, JACKSON, MISS.**

**Wednesday, January 26.**

7:30 p. m.—"The Effect of the War on Missions," Rev. C. D. Graves, Nashville, Tenn., field secretary for missions, Southern Baptist Convention.

"Invading Central Africa," Rev. Walter R. Lambuth, D. D., Oakdale, Calif., bishop of the Methodist Episcopal Church, South.

**Thursday, January 27.**

9:30 a. m.—The Hour of Prayer. "Missionary Progress in Recent Years," Dr. H. F. Williams, Nashville, Tenn., field secretary of foreign missions, Presbyterian church.

"The Coming of the Kingdom in China," Rev. J. A. G. Shipley, Soo Chow, China, missionary of the Methodist Episcopal Church, South.

"Building the Kingdom in Africa," Rev. George T. McKee, Africa, missionary of the Presbyterian church in U. S.

"Financing the Kingdom," J. T. Henderson, of Chattanooga, Tenn., general secretary Laymen's Missionary Movement, Southern Baptist Convention.

Open Parliament.

**Thursday Afternoon, 3:00 o'Clock.**

Denominational Conferences.

**Thursday Evening, 7:30 o'Clock.**

Devotional.

"Prayer and Missionary Problems," Rev. H. P. Atkins, Birmingham, Ala., pastor of First Christian church.

"The Challenge of the Hour to the 'Man of the Hour,'" Dr. E. H. Rawlings, Nashville, Tenn., general secretary Laymen's Missionary Movement, M. E. C., S.

"The Dynamic of Missions," Rev. R. W. Patton, Atlanta, Ga., missionary secretary for Southern Province, Protestant Episcopal church.

**Friday, January 28, 9:30 a. m.**

The Hour of Prayer.

"The Pastor's Missionary Opportunity," The Rt. Rev. Theodore D. Bratton, Jackson, Miss., bishop of the Diocese of Mississippi.

"The Day of the Layman," Lieut.-Col. Elijah W. Halford, New York City, vice-chairman of Laymen's Missionary Movement in U. S. and Canada.

"First Steps Toward World Conquest," Dr. D. Clay Lilly, Nashville, Tenn., field secretary Laymen's Missionary Movement in U. S. and Canada.

Open Parliament.

**Friday Afternoon, 3:00 o'Clock.**

Denominational Conferences.

**Friday Evening.**

Devotional.

Reports from Denominational Conferences.

"Investing for World Progress," Dr. E. C. Cronk, Columbia, S. C., general secretary Laymen's Missionary Movement United Synod Evangelical Lutheran Church in the South.

"The Big Brother Among the Nations," Dr. W. W. Pinson, Nashville, Tenn., general secretary Board of Missions, M. E. C., S.

"Can America Keep Christ?" Dr. W. H. Smith, Richmond, Va., secretary Board of Missions of Southern Baptist Convention.

**Sunday, 11:00 a. m.**

Speakers of Convention in various churches.

**Sunday, 3:00 p. m.**

"A Tourist's View of Missions," Dr. John N. Mills, Washington, D. C., traveler, lecturer, publicist.

"Leaving Your Mark on the World," Col. E. W. Halford, New York City, vice-chairman of Laymen's Missionary Movement in the U. S. and Canada.

**THE BAPTIST RECORD**

7

"Teaching, Preaching and Healing in Mexico," Dr. R. W. Hooker, Memphis, Tenn., medical missionary to Mexico, Southern Baptist Convention.

**Sunday Evening, 7:30 o'Clock.**

"The New Response to the Gospel Message," Rev. J. A. G. Shipley, Soo Chow, China, missionary for the M. E. Church, South.

"The Tithe a Practical Minimum," Dr. J. T. Henderson, Chattanooga, Tenn.

**EFFICIENT BAPTIST LAYMEN.**

The report on the Laymen's Missionary Movement presented at the recent meeting of our Baptist State Convention began as follows: "Perhaps the greatest single need of the kingdom today is the enlistment and consecration of Christian manhood. So long as it pleases God to use human agency for the furtherance of the gospel, we can hardly hope to see the kingdom come in power until we shall have a host of men who have vision to project, wisdom to plan, money to finance, and consecrated virility to execute."

This statement sets forth in a very striking and forcible way the great need of efficient laymen in our churches. If, in addition to the large number of efficient pastors we have in our State and the many efficient workers among the members of the W. M. U., we had "a host of men who have vision to project, wisdom to plan, money to finance and consecrated virility to execute," the cause of Christ in our State would move forward with such rapid strides that all of us would be surprised at the results accomplished.

Our local churches, which are the foundation of all our work, would become much greater forces for good in their respective communities. The pastor, instead of spending all of his time and energies striving to enlist and to develop his membership, would be enabled to give much time and effort to pushing the battle into new territory and would have a number of efficient helpers in bringing others into the kingdom. There would be no embarrassing debts, for sufficient money would be forthcoming to meet all needs; and every department of our churches would have new life and power.

There would not only be marked improvement in our local churches, but all the interests of our denomination within our State would feel the influence of this new and mighty force. Our State mission cause would prosper as never before. Our orphanage, our hospital, our schools, The Baptist Record, and all other interests would soon be free from debt and enabled to render much better service. And reaching beyond our State our influence would be felt much more largely in the activities of our Home and Foreign Mission Boards.

Why should we not have such men in large numbers? Certainly not because the Baptist laymen of Mississippi have not the ability. Throughout the State in every vocation there are men, members of our Baptist churches, who have marked ability, leaders in every walk of life, who have been able to "weather the financial storm" caused by the European war; men who have been able to organize and manage large corporations doing business in every line; men who own and operate large farms, who have had the ability to adapt themselves to the changing conditions that have come about on account of the presence of the boll weevil, perhaps the greatest pest our State has ever known; men who are the leaders in the various professions and in politics, who can manage and shape the destinies of cities, of counties, and of the State, and whose influence is felt even in the nation. Certainly it is not for the want of ability on the part of our Baptist laymen, but as was stated in the report referred to above the need is for enlistment and consecration.

And why should our men not be enlisted, and developed for this special work? Is it because it cannot be done? During the past few years

our people have come to realize that our agricultural conditions must be changed. The old way of the single crop of cotton was all right in its time but new circumstances called for new methods of farming, concerning which our people knew very little. Not only must our boys be educated in the agricultural high schools and colleges so that the next generation will be able to cope with the situation, but the men themselves must be trained on their own farms if they are to succeed and thereby help make our State what it should become with its splendid climate and fertile fields. An army must be trained in the latest and most improved methods of warfare while the battle rages.

All of this is being done in almost every county in our State under the leadership of agricultural demonstration agents. The splendid development that has come about in our Sunday School work in which large numbers of men have been enlisted is a proof that it can be done in other religious endeavor as well. We have had and still have Sunday School experts who are getting splendid results as they go here and there holding up high standards and lofty ideals and setting forth practical plans for the teaching service of our churches. Splendid progress has also been made in our W. M. U. work which has been due in large measure to the leadership of those who have been in the field planning and leading to greater and nobler activities.

The work of our Sunday School and W. M. U. secretaries does not prove by any means that our pastors are not capable and consecrated, but it emphasizes the fact that the task before us is a great one and that the pastor cannot do it all. Likewise if we are to move forward in the enlistment and consecration of our laymen, we must realize that it is a great undertaking for which there must be special leadership. There must be some one whose duty it will be to keep this matter ever before us, setting forth the opportunities and responsibilities of laymen in such an attractive way that large numbers of our men will be constrained to give their time, their money and their splendid ability, perhaps not less to the development of the material resources of our State, but much more to the advancement of the cause of our Christ.

Through conventions, conferences, mission study classes, private interviews, correspondence and otherwise, men of ability and influence must be shown the beauty and the joy of the service of Christ as well as its large opportunities. They must be led into this service, get the necessary preparation for it and become centers of influence in their own churches and associations for leading others into active and intelligent service and for winning the lost to Christ. They must be led to become the leaders of their brethren in religious work as well as in secular affairs, and thereby become the help and stay of the pastor and a helper in every good cause instead of a care and oftentimes a hindrance.

Our Convention Board at its recent session adopted a plan whereby we may soon have a laymen's missionary, someone who will be especially charged with the development of our laymen. But some will say, "Why add another missionary? Why cannot this be done in the regular work of our churches?" It cannot be done for the same reason that our Sunday School and W. M. U. work cannot be done without special leaders, for the same reason that the endowment of our colleges and money for like causes cannot be raised without a special man and the putting forth of special effort. If it is true that the enlistment and consecration of our laymen is the greatest single need of the kingdom, then surely it should be given special attention, and we should give a laymen's missionary a hearty welcome to our State mission forces and our most loyal support as he undertakes this great yet glorious task.

A. LAYMAN.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.

MISS MARY RATLIFF. Raymond  
College Correspondent.

MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

**CONSECRATION.**

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John 12:24.

With peans of praise upon our lips, and godly sorrow in our hearts, that needeth not to be repented of, we raise the voice of thanksgiving for the life of our Miss Heck. "A life hid with Christ," and "dead to the world."

Let us accept the trust of the children and adorn the commission, "Feed my lambs" (Jno. 21:15) by loving service as a test of discipleship. May we learn "to lead the young women gently in places of joyous responsibility, by bringing all our powers into the best service of the best King."

Doing this will solve all problems in our societies, as well as encourage this work in our country churches; considering the admonition, "I entreat thee also, true yoke fellow, help those women which labored with me whose names are in the Book of Life."—Phil. 4:3.

Pray that the officers in our societies, "Seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."—Heb. 12:1-2.

**Society Year Books.**

Quite a number of our societies in the State are preparing a year book as guides for the coming year. The year book, like some other good things, may prove a distinct benefit to the local society. But it may likewise prove a sad disadvantage.

The having of an attractive year book with names of leaders given for the various meetings during the year, topics all assigned, places of meetings named, and featuring special phases of the work appears at first glance so splendid a thing that there can be no drawbacks. And indeed all these phases are stimuli for greater interest.

But sometimes we make our year book the entire guide for all we may undertake during the year. As one sister expressed it in reference to a certain society, "Their year book is their Bible!"

Sisters, let us not abuse a good thing.

Where a year book will serve us well, let us have it by all means. But let us see to it that it is merely a suggestive feature, that will yield amiably and willingly to any higher call.

**The Week of Prayer.**

As I write these lines the January week of prayer is drawing to a close. So far as I can learn, most of our societies observed the week. Reports are already coming in of the spiritual blessings that have been received. And we are hoping the offering will be the largest yet given by our women and auxiliaries.

But some societies have missed this blessing. Some have failed to observe the week altogether. The reasons assigned are "they live too far from the church," "their membership is scattered," "we have not the time," and others similar to these.

But really are these reasons, or merely excuses because we have not caught the vision?

Some others have missed the blessing in full because they postponed the week to "some more convenient season."

There is a deep truth in the fact that added blessings will come when a great host of God's people are praying for a common cause at the same time.

But we are thankful that societies will observe a week, even though it may be some other than that suggested.

Special attention is called in this page to the report from the Y. W. A. at Hebron church, in Lawrence County Association. Note that these dear girls turned aside during the festivities of the holiday week to observe the program. We know that a blessing will be theirs all the coming year. God keep them close to Him! Sisters, write us post card messages from your week of prayer. Let us exchange the good things that have come to us.

Have you received a copy of the minutes of our W. M. U. meeting?

We urge that each society make use of the minutes of the W. M. U. meeting held in Hattiesburg, by holding a "convention" all of their very own. Set an evening apart for that purpose. Have some one read the president's splendid message; the reports of all secretaries and leaders, and then discuss same. It will help you. A copy of the minutes has been mailed each society and auxiliary of which we have any record. If the present president of your society did not receive it, kindly inquire among your membership. A last year's officer may have received it. Be sure at this meeting or some meeting you read aloud in the society the letter which you will find with the minutes.

We have forwarded to Dr. Love of the Foreign Mission Board, the check for the second hundred dollars for our missionary. That sounds good; but let us hasten now to get off the entire amount before we begin our work for home missions.

"I have got a head to do my thinking

with; and whenever I tackle a job, I immediately begin to think which is the easiest, most effective way to do the thing."—Dr. Lawrence, to office force.

A number have sent both here and direct to headquarters for prayer calendars. Those sending direct to Baltimore have had their letters forwarded to us with the request that we supply the need, as they are nearly out. Now, we ourselves have been out for some days; but have in a new order, which we trust can be filled. Please be patient, and if we cannot secure calendars, we will refund amounts sent.

**Our Minutes.**

The minutes of our annual meeting, just from the press, brings anew the inspiration of that meeting. Its attractive appearance and the beauty of the reproduction of "The Lilies," is a credit to the Clinton Print Shop, while the full and accurate report of the proceedings deserves a special vote of thanks to Sister A. L. O'Briant, who filled the difficult position of secretary pro tem. with dignified ease and efficiency.

Have a "Minute Reading" in your society to put the folks who could not be there in touch with that inspiring Hattiesburg meeting.

Yours in service,

MRS. G. W. RILEY.

**To the Women of Central Association.**

Dear Sisters:

I have on hand a number of Miss Lackey's book, "Ideals for the Mississippi W. M. U.," furnished me for your use. They are educative and helpful, both to individual and society, and I shall be pleased to send one to any society or sister desiring one. Please let me hear from you.

Many of you know that your superintendent pledged for the societies at the State meeting at Hattiesburg a certain sum towards the support of our new foreign missionary. I am glad to say that this sum has been about reached by society contributions, besides which there have been a number of individual contributions. However, there was no limit upward on the sum, and those who have not so far contributed still have the privilege of doing so, and are earnestly requested to do so.

The Clinton society held three meetings led by Mrs. Johnson, Mrs. Lipsey, and Mrs. Provine, and participated in by many members, during the week of prayer. A study of China's conditions gave a new insight into her needs, and prayer for these needs inspired a personal interest which led to an opening of our pocket books. The Christmas offering in so far as reported, is \$38.75 and we hope it will amount to \$40. The three meetings were well attended, and productive of new interest and desire for usefulness among us.

With love, your sister,

MRS. P. I. LIPSEY.

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# Sunday School Lesson

BY A. J. AVEN, LL. D.

January 23, 1916.

## THE SPIRIT OF LIFE.

Romans 8:12-30.

### Introduction.

"Of the seven epistles to Gentile churches, that to the Romans is properly placed at the head of the list. It was not the first that was written, but it is first in the importance of its relations to Christian doctrine, if one is to distinguish where all is divine. It lays broad and deep the foundation of gospel truth, showing what man is by nature; how helpless and hopeless he is, even in the midst of his highest attainments in a godless culture and religion; the wonderful scheme of redemption accomplished by our Lord Jesus Christ; its application to the believer by the Holy Ghost; God's absolute sovereignty in its bestowal; the eternal security of the Christian; and his affectionate obedience as a dear child, notwithstanding the unchangeable badness of the nature he has received from fallen Adam. It sets forth with clearness and force of inspiration in every word, God's righteousness, our justification by faith alone, our sanctification through oneness with our risen Lord, our present freedom from condemnation, the impossibility of our separation from his love, our election irrespective of any good works as the procuring cause, and the fruit of all this as seen in a life filled with love to God and man."

### Lesson Teachings.

**Debtors.**—In the preceding chapters, Paul has discussed the ruin of man; God's judgment on man; all under sin; righteousness by faith; results of faith; dead to sin; dead to the law; and in this chapter his theme is "In Christ Jesus." In verses 10 and 11, just preceding, the author represents a most excellent benefit which belongs to believers. That happiness is not a negative happiness, but positive, possessing life which means unspeakable happiness to man. "If Christ be in you, the body is dead because of sin; but

the Spirit is life because of righteousness." After this statement begins the wonderful statement that we are not debtors to the flesh, a thing dead because of sin, but debtors to the Spirit, that which gives life. Being dead in trespasses and in sin, and brought into life through the life of Christ we are debtors to Him beyond our ability to express. The very rescue received at the gracious hands of the Master brings us under lasting obligations to Him, and should prompt us to put forth great efforts to hurry up the coming in of the kingdom.

**Sons of God.**—The spirit of adoption belongs only to those that are in Christ Jesus. One in Christ stands in the same relation to the Father as a son does to a natural father and in the same relation to the Master as a natural brother to a brother, so then all such are heirs of God and joint heirs of the Lord Jesus Christ. Now if we are the sons of God we are freed from the bondage of fear. We may sometimes fall back upon our moral uprightness and console ourselves that we are all right in the sight of God, but in this case we have no witness except our own, but when we are adopted into the family of our Heavenly Father, we have a witness that cannot be gainsaid. "The Spirit Himself beareth witness with our spirit, that we are the children of God."

**Suffering and Glory.**—Reward is the law of all action. So in conformity with this law, the Master has promised great rewards to those who faithfully serve Him. Now let us not confuse salvation and service. Salvation is the gift of Christ to man, service is the gift of man to Christ. The motive of salvation is love; the motive of service is love; the love of God for us comes before salvation, but the love which we have for God comes after salvation. This makes our gratitude the greater, if we but thoroughly understand this great truth. Out of this truth grows the spirit of missions. This often calls for suffering, but at the same time there is the promise of glory. This is true in every relation of life. The mother suffers for her children. Her reward is in her many sons and virtuous daughters. The business man suffers. His reward is found in an independent feeling based on a large bank credit. The teacher suffers. His reward is in the product of manhood and womanhood turned out to bless the world with high ideals of life. The preacher suffers. His reward is in seeing men and women saved from death to a life of service.

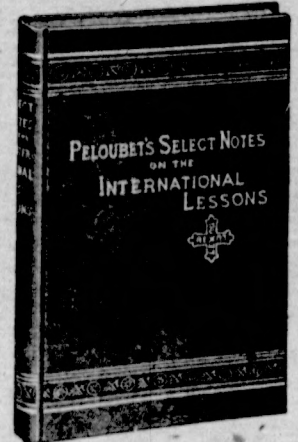
**Source of Strength.**—Naturally, we are so weak that we do not know our real needs, and so the Spirit helps us out in these infirmities. In the imperfect state in which we live in this life, we can but hope and wait for what we do not see. Hope presupposes desire, and desire offered to God is prayer. But we are even too

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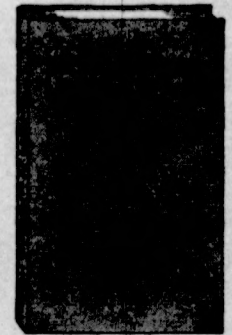
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weak to be sure of our desires, so in this state of weakness, the blessed Spirit comes to our relief and "maketh intercessions for us with groanings which cannot be uttered. "But let us look one step further; when the Spirit has awakened in us these desires which cannot be uttered, then Christ makes intercession for us "according to the will of God."

**Concurrence of Providences.**—Held up by the power of Christ and the Holy Spirit, with the promise that whatever comes in the pathway of the faithful shall be turned into good, is enough to give hope and courage to the most timid of us. Some one may say that many who have lived most consecrated lives have suffered disappointments and disasters. This may be true, but suppose ones misfortunes in this life should be the means of more deeply developing the spiritual life, can any one dare estimate what will be the final blessings for him? God's purposes are not like a child's desires—grasped and the next moment forgotten, but they are eternal and worked out in His own good way and time. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Just to be conformed to the image of Christ seems to be a good that would satisfy the most exacting and to repay one for all the hardships that he might be subjected to in this life. But all the things that work together are not necessarily bad things. Good things in this life have their part in the making just as well as the bad things. So let us accept with joy the belief that we are going to receive all and ten thousand times more than we deserve. Let us trust God and He will attend to the rest of it.

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### LICENSED TO PREACH.

On December the 12th, the Macon Baptist Church in conference granted to Brother Deyampert Brame a license to exercise his gifts in the gospel ministry.

His plans are to enter school at once in order to more fully prepare himself for his life work.

It was the privilege of the writer to baptize his wife the same day at the evening service.

May God greatly bless this young couple in their high calling.

R. H. PURSER,  
— Pastor.

### NOTICE.

All Sunday Schools of the State are requested to give their fourth Sunday collections of January to the Old Men's Home, of Jackson, Miss., sending it to W. G. Francis, 327 S. President St., Jackson, Miss.

W. G. FRANCIS,  
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Ham Fox, a Baptist deacon, who taught the Bible on week days.

These ideas were combined in 1875 into a school meeting on Sunday for the study of the Bible. From that day to this, Baptists have been behind no denomination in earnest, zealous, intelligent development of a movement which in its importance is surpassed by no activity of the church.

In the denominational work Southern Baptists have taken the lead. After various plans reaching back to 1847, the Southern Baptist Convention, in 1891, organized the present Sunday School Board, located at Nashville, Tenn. Under its active direction Baptist Sunday Schools have advanced by leaps and bounds.

Such organized and well-directed study and work have brought new visions of the illimitable possibilities of the Sunday School movement. Nothing outside of the ideal Christian home can wield so powerful an influence for good over the mind of the child; no field is richer in opportunities for working and training the young Christian; nowhere is there greater pleasure and profit for the old saint who still loves to look for deeper truths in God's word; no organization can exert a greater evangelistic influence.

To develop these possibilities every branch of modern intellectual attainment and progress of knowledge has been searched, the best ideas chosen, carefully and prayerfully tried and tested, modified, accepted, or rejected, as experience directed.

Out of this fiery crucible has come "The Standard of Excellence for Baptist Sunday Schools." Towards that standard as loyal Southern Baptists and as a church that wants its Bible school to be the most powerful factor possible, we are striving. More than that which is required in the standard every school should be ambitious to attain: with less than this minimum requirement no Baptist school has the right to be content. Let us refresh our memories by looking again at these requirements: (Read from the bottom up.)

**Class A. Grade 1.** The school grades on the Board's plan (that is, every item of the ten is met.)

**Grade 2.** Primary and Junior Departments separated, class rooms for 50% of remaining classes.

**Grade 3.** 75% of resident church membership enrolled.

**Class B. Grade 1.** 50% of officers and teachers holding diplomas.

**Grade 2.** Regular teachers' meeting, attended by 50% of officers and teachers.

**Grade 3.** Bibles instead of quarterlies used in class session.

**Class C. Grade 1.** School under church control.

**Grade 2.** Use of Baptist literature.

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Compound of Simple Laxative Herbs  
Safe for Baby and Mother.

Constipation is a condition that affects the old, young and middle-aged, and most people at one time or another need help in regulating the action of the bowels. Harsh cathartics and purgatives should not be employed to relieve constipation, as their effect is only temporary while they shock the system unnecessarily.

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EVELYN BARSOLOW.

dren and it is fine; they like it and ask for it."

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ments, as the dominating note, Evangelism.

Next week the writer will undertake to make some practical suggestions as to the worth of this standard and how to go about reaching it.

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of the best varieties, tested and known to be adapted to varied conditions of soil and surroundings in the South. For prices and terms, write to

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### GETTING BACK TO NORMAL.

The war in Europe literally disrupted the American stock markets for a time, but now conditions have gotten back to normal. Rheumatism has practically the same effect on people—some days it is very painful, while at other times it is hardly felt. But if rheumatism is allowed to go unchecked, it is liable to prove disastrous. RENWAR is the one known remedy that will positively relieve rheumatism and bring the system back to normal. It is sold under an absolute guarantee of relief or money back. Get a fifty-cent bottle from your druggist today. If he does not have it, accept no substitute but send to us. Sent prepaid on receipt of price. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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A HAPPY AND PROSPEROUS NEW YEAR TO ALL OUR  
FRIENDS.

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CLAUDE BENNETT, Vice-President.

Hattiesburg, Miss.



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Try Grandmother's Old Favorite  
Recipe of Sage Tea and  
Sulphur

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy.

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This Beauty  
Shies on the



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WE PAY THE FREIGHT

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### BROTHER R. S. GRICE.

On the 17th of November, 1915, the beautiful Christian life closed its earthly state for that of the Spirit, to dwell henceforth in the heavenly world with his Lord and His glorified Saints. The transition from the earthly to the heavenly life was more a translation than a death. The death struggle whilst he slept. It is meet that a long life of devotion to the service of Jesus should close in peaceful sleep.

Brother Grice lived a member of the Methodist society thirty years. In the year 1908 he saw his mistake and was baptized by P. C. Barnett in the fellowship of Laurel Hill Baptist church. Removing his membership from there to Springfield, then to Freeny, where he spent the last three years of his life very pleasantly and helpful. Uncle Bob's presence, aid and council will be greatly missed. He leaves six children, twenty grand and six great grand children to mourn his departure. His age was 85 years, 6 months and 20 days.

T. G. WARD,  
Pastor.

### MRS. MARY E. MATHEWS.

At the residence of her daughter, Mrs. Ruth Brickle, in Senatobia, Miss., after protracted suffering from Bright's Disease, Mrs. Mathews fell asleep in Jesus, Dec. 10, aged 68 years.

She was one of the oldest members of Senatobia Baptist church, and always loyal, consecrated and consistent in Christian character and life.

Through her extended period of intense suffering she was sustained by patient faith and fortitude, without murmur or complaint. Such a life is a success and death triumphant, a rich heritage to the bereaved loved ones.

A. T. CINNAMOND,  
Pastor.

### CLEVELAND GROWTH.

I am sure the brethren will be glad to know that the Cleveland Baptist church today decided to go to full time for 1916. I accepted the church 6 months ago for half time and this is a decided advance and we are thankful that the Lord is leading his people to attempt great things. We have received into the church over 25 members, thirteen for baptism. The pastor put on a member to member canvass some six weeks ago with the above results. Brother W. R. Cooper was with us one day and rendered valuable service. With the Agricultural College here, with enrollment of some 180 and a growing town and country we are hopeful for the future.

Dec. 26, 1915. R. M. BOONE.

## A \$3.00 Red Letter \$2 Teacher's Bible for

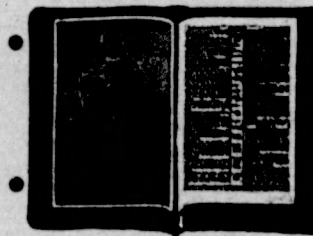
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"The Perfect Bible"

NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

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### Judah's posterity.

### 1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,  
54 Duke Māg'di-el, duke I'ram.  
These are the dukes of E'dom.

### CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Isaac. 18 The posterity of Caleb the son of Huron. 21 Huron's posterity by the daughter of Nachbi. 23 Jerahmeel's posterity. 34 Shechem's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Aš'er.

19 And Cā'leb 1 which b 20 And begat B 21 And to the d ther of when h and she 22 And three ar Gil'e-ad. 23 And

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out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

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### A GOOD FIELD.

On the first of the new year I expect to leave this field. Have been called to a group of churches in the Calhoun Association, vacated by the return of Bro. Reeves to Alabama, from which state he came to Mississippi. I will live at Calhoun City. I am not a stranger over there as I had served two of the churches as pastor before. I was forced to leave them there on account of a breakdown in health, and during the early part of my sickness they showed me kindnesses I shall never forget. I am glad to resume work with them again, and under God shall give them the best that is in me.

I turn from the dear people here with sincere regret at the parting, and with a profound appreciation of their many kindnesses to me and my dear wife. In so many ways they have shown me their love and appreciation. This is an important point, the Panola County Agricultural High School is located here, one of the best in the state. There are over 100 fine young men and ladies now in attendance. It is only four years old and is growing every year. The pastor has an opportunity to touch these young lives and project himself and teachings through them into other communities for years to come.

I have only been here nine months, the shortest pastorate I have ever had in a ministry of 35 years. I have never enjoyed being on wheels as a preacher and have usually enjoyed long pastorates. But the remuneration of the new field is so much more liberal and the field for usefulness much more extensive I go gladly, feeling that the hand of the Master is leading.

Let my friends note my change of address after Jan. 1st, and please note it in your office and forward the Record to Calhoun City, instead of Courtland. Dr. J. T. Woodruff, Courtland, would be the one to address about the work here.

J. E. BUCHANAN.

Courtland, Miss.

Evangelist D. P. Montgomery preached for us Sunday evening. He is a mighty power, a great soul winner. Perhaps no man among us is doing more to reach the lost. Rev. Montgomery lives here. He is seldom at home but our people are always delighted to see and hear him.

W. A. WHITTLE.

Blue Mountain, Miss.

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Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

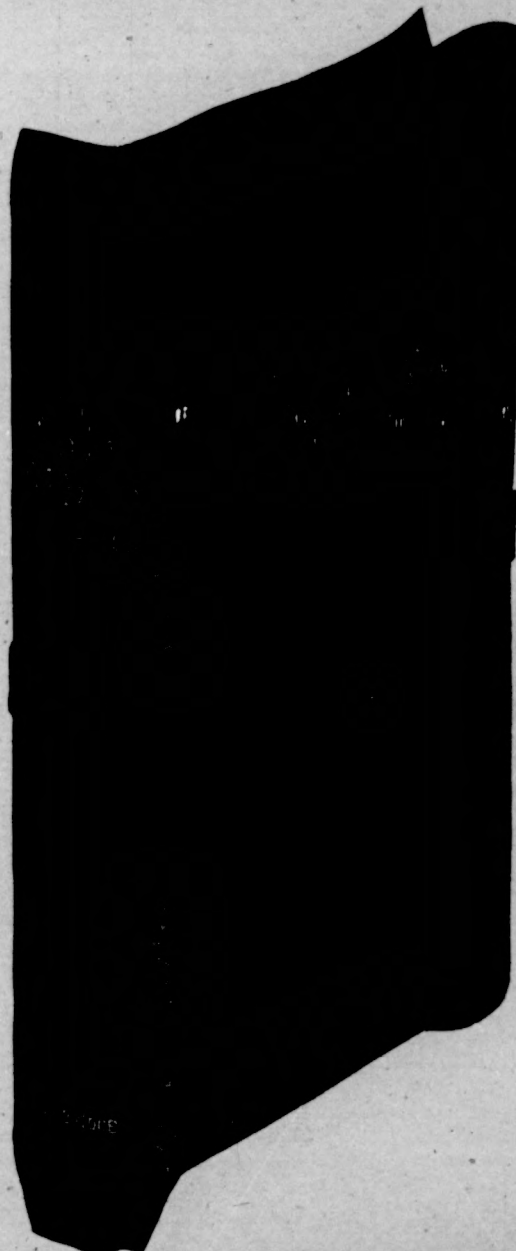
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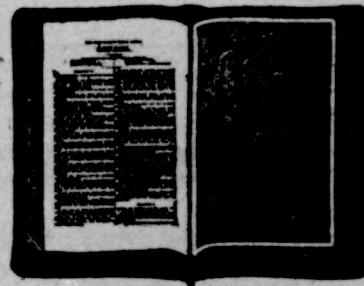


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The Commission has set the goal at

**TWO THOUSAND DOLLARS**

for the Orphanage, and if each pastor in the State who has received a letter of explanation, with blanks, from the Secretary, will go to work NOW to secure his ten subscriptions and collect from those whose subscriptions are due, we will go beyond the mark.

Beginning next week a list of all those sending ten or more subscriptions secured or collected for will be printed in The Record. THEN WATCH THE THERMOMETER RISE!

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### REVIVAL MEETINGS.

This year has been a very busy one with this writer. I have just closed my tenth meeting and I am back home again. While preaching in all these meetings I was absent from my pulpit only three Sundays.

Politics interfered in some of these meetings, but some of the meetings were great, indeed. The work here at Kentwood is moving along nicely. The Sunday School is growing in every way. We have 400 in our Sunday School, including the Home Department, 500 including the cradle roll. We have 100 in the Home Department and 100 on the cradle roll. We have just completed an annex to our church for the junior and primary departments of our Sunday School. It makes room for 200 more pupils. We have bought two pianos, one for each department. Now, these departments will have their devotional exercises separate from the main school, as it should be.

Great interest is being taken in the Sunday School and church services. We can seat five or six hundred people in our church auditorium, and people are turned away nearly every Sunday night, who cannot get seats, and this is not just one or two Sunday nights but has been a constant thing now for nearly two years. We receive members at almost every service. Sunday night two weeks ago we received five members and last Sunday morning we received four members. 229 members have been received into the church since I came on the field 23 months ago, and the most of them have been for baptism.

The Lord has been good to us, wherefore we are glad. We love the people here in Louisiana, but we

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can't go back on our raising—dear old Mississippi. And the dear old Record, it seems that I could not live without its weekly visit, and it cannot live without we help it. So enclosed fine postoffice money order for \$2.00 and please visit our home some more.

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Resolve to take better care of your health the coming year—it is money in your pocket. Resolve to get rid of that la grippe cough—it is wearing your strength and weakening your system. Resolve to use only Foley's Honey and Tar, for it is prompt, sure and effective, and goes to the right spot for la grippe and bronchial coughs, colds, croup, tickling throat and hoarseness. Resolve to be well and strong, and Foley's Honey and Tar will help you. Sold everywhere.

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Before you decide on an organ for Church, Sunday School or Young Peoples' Society, you should get my big FREE ORGAN BOOK and details of my direct-from-factory selling plan. I will save you big money.

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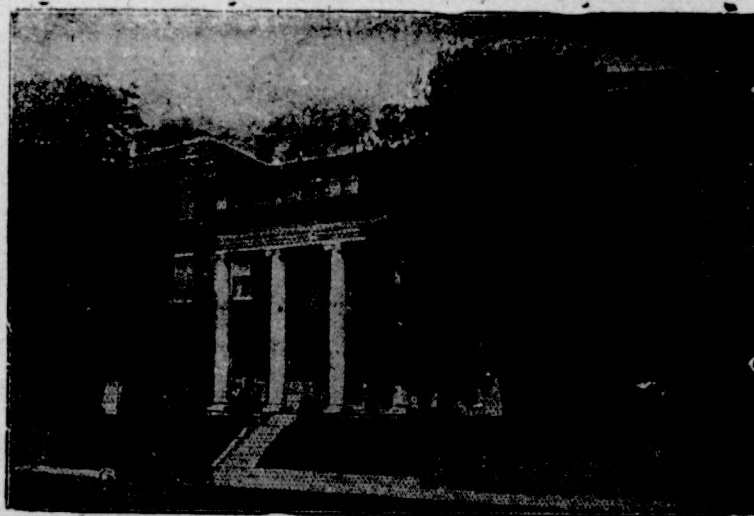
Any size or style shipped freight prepaid for 30 days absolutely free trial. Price so low and terms so easy that no Church, Sunday School or Young Peoples' Society need be without a sweet-toned, resonant, durable, highest grade organ. My organs won highest prize at St. Louis World's Fair and National Conservation Exposition. Fifty year guarantee. Send postal for big, free book of all styles of organs for homes, Churches, Sunday Schools, etc.  
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